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Editorial Note

In this issue is published the first part of a critical essay on three seventeenth century Mystics, Saint Teresa, Saint Marguerite-Marie Alacoque, and Madame Guyon by Mr. Edward Morrison.

The true nature of the religious mystic's experience has long been a puzzling problem to ecclesiastic and psychiatrist alike. It is interesting to the psychic researcher because veridical dreams, hallucinations and supernormal cognitions are part and parcel of the mystic's experience. Such fanatical ecstacy has played an important role in the personal history of the saints, and the founders of most of the Protestant sects were men and women subject to hallucinations upon which they have based a new doctrinal theology. That most of these people were neurotics is self-evident, yet their psychic experiences were powerful enough to change their entire lives and to effect the lives of millions of others. In the light of their influence, these mystic experiences cannot be ignored.

William James, in his *Varieties of Religious Experience,* describes the religious mystic thus:

"Often they have led a discordant inner life, and had melancholy during a part of their career. They have known

no measure, been liable to obsessions and fixed ideas; and frequently they have fallen into trances, heard voices, seen visions, and presented all sorts of peculiarities which are ordinarily classed as pathological. Often, moreover, these pathological features in their career have helped to give them their religious authority and influence."

As an example, James points to George Fox, founder of the Quaker Religion: "In a day of shams, it was a religion of veracity rooted in spiritual inwardness and a return to something more like the gospel truth than men had ever known in England . . . No one can pretend for a moment that in point of spiritual sagacity and capacity, Fox's mind was unsound . . . Yet from the point of view of his nervous constitution, Fox was a psychopath or détraqué of the deepest dye."

Medical materialism attempts to link religious ecstasy and hallucination to organic disease. Honest minds who make an unbiased study of religious mystical experience will conclude that such an explanation is unsatisfactory. In the final analysis, such experience must be judged by its moral value. William James says:

"*Immediate luminousness,* in short, *philosophical reasonableness,* and *moral helpfulness* are the only available criteria. Saint Teresa might have had the nervous system of the placidest cow, and it would not now save her theology, if the trial of the theology by these other tests should show it to be contemptible. And conversely, if her theology can stand these other tests, it will make no difference how hysterical or nervously off her balance Saint Teresa may have been when she was with us below." Elsewhere he continues:

"To plead the organic causation of a religious state of mind, then, in refutation of its claim to possess superior spiritual value, is quite illogical and arbitrary, unless one has already worked out in advance some psycho-physical theory connecting spiritual values in general with deter-

minate sorts of physiological change. Otherwise none of our thoughts and feelings, not even our scientific doctrines, not even our *dis*-beliefs, could retain any value as revelations of the truth, for every one of them without exception flows from the state of their possessor's body at the time."

Mr. Morrison has drawn a sketch of the monastic life and state of the Roman Catholic Church in the seventeenth century to show that the austerities and theology of the time undoubtedly played a part in producing hysteria. But religious mysticism has been recorded in every age. A brief account of the life of Theresa Neumann, a contemporary mystic, will be found in the Survey and Comment of this issue.

Some Seventeenth Century Mystics

Part I

BY EDWARD A. MORRISON

With one exception, Paray-le Monial is the most popular resort of pilgrimage in France. The town attracts the faithful because it possesses a convent of the Visitation in which the now celebrated visions of the Sacred Heart of Jesus were said to have appeared to one of its sisters in the seventeenth century, Saint Marguerite-Marie Alacoque. By instituting a devotion of the Sacred Heart, the Roman Catholic Church has testified its belief in their veracity.

The architectural crown of Paray is its twelfth century basilica, one of the noblest surviving churches built by the great order of Cluniac monks, which for two centuries shed the only light of civilization on a barbarous age. Cluny was the spiritual capital of Western Christianity. Its abbot was equal or superior in dignity to the Pope himself, at a time when the Pontiff, in Gibbon's words, could "neither support the state of a prince nor exercise the charity of a priest".[1] But for the strength of the Order, the treasures of Christian doctrine would have been dissipated in the multifarious political ferocities of the day, which had entangled the Church no less than the lay world.

The interior of the basilica is endowed with a somber and reticent magnificence. The capitals and tympana of most Cluniac churches are deeply sculpted with an art that is visionary and combative. The Devil, in his capacity of tempter, is frequently and vividly represented; he attacks St. Anthony in the desert, clutching him by the cloak and beard; he is cast out of the mouth of the golden calf; sometimes he accompanies Woman, Luxury and Despair. Angels appear, though less frequently. One of them twists the arm of a devil behind his back and another decapitates a king.

The sculptures were not the idle product of a superstitious fancy, but, as the monkish memoirs of the period

[1] See *Decline and Fall*, Vol. V, ch. 49.

reveal, they depict experiences that were habitual companions of austerity and solitude. Peter the Venerable, the last of the great Abbots of Cluny, records that a phantom appeared to him with the news that a certain king had been removed from purgatory through the prayers of the monks of Cluny.[2] A saintly brother hears in ecstasy celestial melodies resounding through the empty church. But the devil is a more frequent visitor. A monk of Flavigny, sitting up all night to watch for his sleeping brothers, saw him as he is shown in the Cluniac church at Autun and elsewhere; "With a large body and a small head. The devil visited each of the beds in turn, and, pausing over a young monk of particularly holy aspirations, he exclaimed: 'That fellow torments me more brutally and more wickedly than all those who are sleeping here'. The monk who was watching was overcome with such a sense of oppression that he was absolutely incapable of speaking or moving."

Another monk used to sink into a state between sleeping and waking when he had agonized visions of dead men, often in the devil's company.[3] St. Gertrude and St. Mechtilde, nuns at Helfta, which was the most austere of all the Benedictine monasteries, were frequently enraptured and became insensible to all external things.

The visionary experiences were scarcely separable from monastic life which sought by the subjection of the flesh to enable the soul to enter into an immediate union with God, —a union which only the devil could disrupt. It was necessarily opposed to the secular clergy, who claimed that the doctrine and offices of the Church afforded the only requisite channels between man and the Deity.[4] But a church preoccupied with politics has little consideration for the wants of the soul. While the Popes argued the hegemony

[2] Peter the Venerable, *De Miracules,* quoted from E. Male, *L'Art Religieux du XIIe Siecle en France,* ch. x.

[3] *Vie de Guibert de Nogent,* Bk. I, ch. XV. It is to be found among the *Collections des Memoires relatifs a l'histoire de France* of M. Guizot. Guibert's visions and the physical suffering which accompanied them, are described circumstantially and with feeling. He says that they may appear puerile or laughable to those who have no experience of them.

[4] Harnack *Monasticism,* ch. V.

of Europe with the Emperors, or attempted to mitigate the nasty passions of the populace of Rome, the monasteries arose by hundreds and overflowed with men and women, usually of high birth, who were anxious to walk the path of St. Benedict.

At the beginning of the seventeeth century a state of affairs existed almost identical with that of the twelfth. The spirituality was entangled in the temporality; the monasteries were revived; the desire for submergence in the Godhead produced in a multitude of people visions purporting to emanate from supernatural sources.

In the so-called religious wars that distracted France, the pious and Catholic members of the League assassinated their pious and Catholic colleagues on grounds of political difference, and the most powerful allies of Protestant Henry (of England) were the Catholic states of Venice and Tuscany. The Pope himself, fearing the domination of Spain, did not scruple to pursue secret negotiations with Henry of Navarre, although he continued his ostensible alliance with the opposing cause. A later pope almost certainly subsidized the Protestant Prince of Orange in his quarrel with Louis XIV.

It can be easily imagined that the clergy willing to officiate as a result of these various compromises were, as the French say, *bons Catholics mais peu religieux*. They were incapable for the most part of attending to the wants of the generations succeeding Rabelais in whom, among all classes, a desire for mystic self-abandonment had followed on robust naturalism.[5]

The strongest revitalizing forces in the Roman Catholic world came, as in the eleventh century, from the monastic orders. In Italy the mendicant orders were reformed, and the Oratory, the Theatim, and the Barnabites were established. In Spain and France the aristocracy were obsessed with a passion for a monastic existence. New houses were instituted or rules of pristine austerity were restored to the

[5] Strowski, *St. Francois de Sales*, p. 37, in which the whole of the religious thought of this period is brilliantly expounded.

old. Two gloomy Dominican monks were instrumental in reviving the Inquisition.

The most celebrated monastery in France was that of Port Royal, associated with Pascal, Racine, and the brilliant family of the Arnauds. It was a Cistercian abbey of which the rule had been relaxed at the end of the fifteenth century. Contemplation was the object of the sisters, which was redeemed from a sentimental quietism by work and the practice of austerities. Individual riches being renounced, the furniture of the cells was rigidly defined. For a bed they were granted a small couch without posts, or else three planks set on trestles, from which they arose at two in the morning for matins. They abstained from meat, and their dishes were of earthenware. Since they made their own clothes, shoes, bread and candles, they had little need for intercourse with the outside world, and for the better perception of inward truths, they maintained a strict silence at their work, between Compline and Prime, and whenever they met in the holy places of the convent.[6]

A plentiful outcrop of visionary experiences are recorded as having accompanied the monastic revival. The very founder of the Society of Jesus, Ignatius Loyola, believed that Our Lord or the Blessed Virgin was manifested to him.[7] The sainted Pope, Pius V, thought that he beheld the victory of Lepanto in a sort of trance.[8] It is said that when the body of Philip Neri, the founder of the Oratory, was dissected at his death, two of his ribs were found to have been broken from the vehemence of his prayers in the catacombs. The phenomenon, if it is true, may be compared with the stigmata of St. Francis of Assisi. In Spain, men's imaginations were fired by the lives of such saints as John of the Cross, Peter of Alcantara, or by the most charming of mystics, St. Teresa of Jesus. Catherine of Cortona, taking man's dress, hid herself in a sort of burrow in the fields, where she lived like an animal for the better

[6] Helgot, *Histoires des Ordres Religieux*, ch. XLIV. Port Royal is characteristic of most of the reformed houses of the day.
[7] Ranke, *History of the Popes*, Bk. II, ch. I.
[8] Ibid, Bk. III, ch. VIII.

knowledge of the divine mind. She was discovered after three years of this existence and died in 1577 amid a universal veneration.

France was scarcely less favored. In 1640, the Abbess of Montmartre was reputed to have had a vision of the Virgin Mary who admonished her for refusing admittance to certain sisters wishing to enter her abbey[9]. Madame Guyon, who asserted that she lived in an almost constant union with the Deity, attracted the friendship of Fenelon and the aversion of Bossuet. Certain of the Jansenists continued to merit the appellation bestowed on their predecessors by Calvin: "La secte phantastique et furieuse des libertins qui se nomment spirituels".

And so in the seventeenth century, as in the twelfth, the political entanglements of the Church disenabled it from fulfilling its natural function of mediating between God and man, and the satisfaction of a profound desire was sought by extra-ecclesiastical means. At both periods it was thought possible to enter a perfect union with the Divine Nature by means of a complete subjection of the flesh. No such movement is devoid of extravagances, but at least three of the figures notable in the latter period are worthy of detailed attention.

The most interesting of the French mystics of the seventeenth century is Saint Marguerite-Marie Alacoque. She has recorded her many vivid experiences in memoirs which, like those of Saint Teresa, were written at the command of a superior officer of religion. There is no reason to doubt the authenticity of these documents.[10] The outward mani-

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9 Helgot, ch. XLVII.

10 The memoirs are contained in *Vie et Oeuvres par les Contemporaraines,* Paris, 1901. Since the work is somewhat difficult to obtain the quotations in this article are taken from *Revelations of the Sacred Heart to the Blessed Margaret Mary,* by Mgr. Bougard (New York 1890) and *The Sacred Heart and the Holy Souls* (1894), both of which contain lengthy extracts from *the Life.* St. Teresa's *Life* has been translated by John Dalton (1851), also *The Way of Perfection* and the *Letters.* Extracts are to be found in *Santa Teresa* by Alexander Whyte. Madame Guyon has recorded her experiences in the *Vie de Madame Guyon Ecrite par Ellememe* Paris (1791) of which there is a translation by T. T. Allen (London 1897). Of these three women, Madame Guyon alone appears to have been actuated by an egregious vanity.

festations of internal disorder were witnessed by other sisters, and the cases of both women strongly resemble one another. The psychological experiences are real in the sense that all things of the mind are real; their derivation is another.

She entered the convent of the Visitation at Paray-le-Monial in 1671, when she was twenty-four years old. As a child she had given herself to ascetic practices, her contemplations were precocious, and at an early age she appears to have had some visionary experiences. Being urged to marry by her relatives, she was deterred, so she thought, by some sort of spiritual communications, and afterwards she was violently affected on partaking of the Blessed Sacrament. "On the eve of my Communion", she says, "I felt my soul so abyssed in recollection that I could speak but with the greatest effort; I was wholly taken up with the sublimity of the action I was about to perform. After my Communion, I desired neither to eat nor drink, to see any one, nor to speak, so great were the peace and consolation I felt." Her habits of abstraction were objects of animosity or reproof from the moment that she entered the convent. Her eyes were seen to sparkle with a holy light, but they would suddenly become tearful without apparent cause. She would pray continuously for three or four hours, immovable on her knees before the altar, unaware of the faces that were watching her. When she was given lessons in prayer, she was unable to learn the words. Madame Guyon, describing her own state of mind under similar circumstances, probably conveys an accurate impression of Saint Marguerite-Marie's trances. "My prayer was . . . void," she writes "of all forms, species, and images. Nothing of my prayer passed into my head, but it was a prayer of enjoyment and possession in the will, where the delight of God was so great, so pure, and so simple, that it attracted and absorbed the other powers of the soul in profound concentration, without act or speech!"[11]

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11 *Autobiography*, ch. VIII.

The Mother Superior ordered Marguerite-Marie to refrain almost entirely from prayer and to devote herself to the manual labor of the convent; but the ecstasies placed too great a strain on the crockery of the establishment.[12] At length, more because of the sweetness of her nature than for the satisfactory performance of her duties, Marguerite-Marie was permitted to take her final vows three months later than the term prescribed for less unusual novices.[13]

Her final profession was in 1672; she died in 1690. During the interim period she was variously regarded by the sisters and succeeding Mothers-Superior with scorn, tolerance, or animosity. In 1675 she was reassured by a Jesuit confessor, as Saint Teresa received first the doubtful interest, and then the encouragement of an eminent Jesuit, Francisco Borgia. But for Marguerite-Marie the unaccountable states of body and of mind did not cease. During the remainder of her life she was a prey to visionary experiences, which were many and continuous.

They fall broadly into two classes: those relating to departed persons, and those, fewer in number, in which the Godhead was thought to reveal Himself to her. They may best be considered by the following instances which are recorded in her own or contemporary words.

"On the Feast of Corpus Christi, when I was before the Blessed Sacrament, there suddenly appeared to me a person enveloped with fire, the heat from which was so intense that I felt as though I also were on fire; this person showed me what a piteous state he was in, in Purgatory, and the sight of him caused me to shed abundant tears. He . . . was a religious of the order of St. Benedict, who had heard me once in confession, and had commanded me to offer Holy Communion for the souls in Purgatory . . . He asked me to offer for him all that I could possibly do or suffer, for the space of three months." . . . When she had ob-

12 Bougard, p. 187.

13 Bougard, ch. V. For most of the details of her outward bearing, he quotes from a process instituted by the church in 1715 to inquire into the nature of her visions.

tained permission from the Mother Superior, "He then told me that the chief cause of his sufferings was that he had preferred his own interest to God's glory; the second cause was his want of charity to his brethren; and the third, that of having had too much natural affection for certain persons, and to have given them exterior signs of this in spiritual conversation, which was most displeasing to God. I cannot express what my sufferings were during those three months, for this soul was always with me. . . . When three months had expired, I saw the transformation which had taken place in this person, and full of joy and glory he went to his eternal rest, thanking me for what I had done for him . . . The effects of what I had endured caused me to fall ill, but as my sufferings finished with his, I was soon cured."

"I saw in a dream a religious who had died a long time previously; she told me that she suffered much in Purgatory, but that God had just augmented her sufferings by showing her one of her parents precipitated into hell. At these words I awoke, but in such excruciating pain, that it seemed to me that this soul had communicated her own sufferings to me; my whole body felt bruised, and I could not move without pain. But since we ought not to believe in dreams, I did not pay much attention to this, yet in spite of myself I was obliged to do so, for this soul gave me no rest, continually saying to me 'Pray to God for me; offer Him your sufferings united with Our Lord's in order to relieve me! Give me all you do, until the first Friday in May, when I beg of you to receive Holy Communion for me.' This I did with my Superior's permission. My sufferings, however, increased to such a degree, that I became quite crushed beneath them. . . . I had scarcely lain down when it seemed that, coming near to me, she would say: 'You are there in your bed quite at ease, while I am lying in a bed of flames, suffering intolerable agonies.' The bed . . . was formed of red hot, sharp, pointed nails that entered into her flesh; she told me that it was to punish her for her slothfulness and her negligence in observing her

rules, and her unfaithfulness towards God. . . . '(My) heart', the deceased religious says, 'is being torn with burning iron combs, because of thoughts of discontent and disapproval that I entertained in regard to my Superior; my tongue is being devoured by vermin to punish my uncharitable language, and my mouth is covered with ulcers to punish my want of silence.'" . . . (Marguerite-Marie) continues: "I was at length delivered from my pains, which she told me would not end until she was relieved."

"The wife of the doctor of the monastery of Paray-le-Monial, recently deceased, appeared to our dear Sister, asking her prayers, and begging her to tell her husband two secrets, on which depended the purification and deliverance of her soul. Mère Greyfie (the Mother Superior) to whom Blessed Marguerite-Marie at first told this, would not pay any attention to it, but the fearful noises which she heard in her room at night, made her change her mind. The doctor, upon being told, acknowledged that the advice had come from God and acted upon it."

The following is characteristic of the more celebrated visions on which the devotion of the Sacred Heart was subsequently founded.

"Once when the Blessed Sacrament was exposed, my soul being absorbed in extraordinary recollection, Jesus Christ, my sweet Master, presented Himself to me. He was brilliant with glory; His five wounds shone like five suns. Flames darted forth from all parts of his sacred humanity, but especially from His adorable breast and which, opening, displayed His loving and amiable Heart, the living source of these flames. . . . He unfolded to me the inexplicable wonders of His pure love, and to what excess He had carried it for the love of men, from whom He had received only ingratitude. 'This is,' He said, 'much more painful to Me than all I suffered in My Passion. If men rendered me some return of love, I should esteem little all I have ever done for them . . . but they meet my eager love with coldness and rebuffs'. During all this time, I was unconscious, I knew not where I was. Some of the sisters

came to take me away, and, seeing that I could neither reply nor support myself on my feet, they led me to our Mother, who found me quite out of myself trembling and as if on fire."[14]

Finally, she had an experience similar to the foregoing, when she was on her knees before the choir-grate. She believed that Our Lord told her to have established in the church a feast dedicated to His Sacred Heart. He said "It is for this reason I ask thee that the first Friday after the octave of the Blessed Sacrament be appropriated to a special feast, to honor My Heart by communicating on that day, and making reparation for the indignity that it has received. And I promise that My Heart shall dilate to pour out abundantly the influences of its love on all that will render it this honour or procure its being rendered."[15]

How are we to appraise the true spiritual content of these remarkable experiences? Do they prove the operation of some supernatural agency? Are they illusions resulting from an unhealthy physical and moral life?[16] Before they can be demonstrated to be in a direct relation to a force beyond nature, it will be necessary to eliminate the possibility of any natural cause, and of any intellectual content of the visions which might rightly be ascribed to the usual methods of apprehension.

(*To be continued in the next issue*)

14 Bougard, ch. IX. He quotes the *Memoires,* p. 327.

15 Bougard, ch. IX. Quotes the *Memoires,* p. 355.

16 It is scarcely necessary to remark that the visions have been ascribed to unsatisfied sexual passions. The author of this theory is Mr. James H. Leuba, Professor of Psychology in Bryn Mawr College, and he has embodied it in a book entitled *The Psychology of Religious Mysticism.* The inquiring mind seeks rather more detailed consideration both of the scientific and of the religious experiences of mankind.

Preliminary Report on the Voice Phenomena of Thomas Lacey

BY HEREWARD CARRINGTON

At the request of the "White Brotherhood", three sittings with the medium, Thomas Lacey, were held in New York, on September 13, 14 and 15, 1936. The first of these was in the Hotel Edison, the second at the home of Dr. and Mrs. Carrington, and the third at the radio studio, WOR, for purposes of broadcasting.

No special tests were attempted on these occasions beyond fastening the medium into his chair by means of threads during the second sitting. "Voices" were heard on all three occasions, which purported to be those of certain well-known characters, viz., W. T. Stead, Lawrence of Arabia, King George, Edison, etc., in addition to the medium's usual Controls—"The White Brother" and "Violet".

Throughout practically the whole course of these sittings, the Voices obviously emanated from the medium's mouth, or his immediate vicinity, and no claim was made that they were "independent", in the sense of being separate from his organism. On a few occasions, however, the speaking voice seemed to travel away from his body, out into the room, in a curious manner, as though independent; and this curious "wandering" quality was unofficially testified to by the radio operator. Further, a "psychic light" was observed at the third sitting, moving about the room. These facts were of sufficient interest to seem to warrant more investigation. It was accordingly decided that a further series should be held, in Canada—which series was conducted on the evenings of March 18th, 19th and 20th, 1937 —the first in the regular séance room, known as the "Sanctuary", and the latter two in a studio of the CKCL radio station, Toronto, Canada.

Three characteristics present themselves in connection with Thomas Lacey's mediumship. These are (1) the philo-

sophic disquisitions or "messages" given; (2) the degree of independence of the voices; and (3) the identity and psychological settings of the *soi-disant* "communicators".

With the first of these we, as psychical researchers, are not concerned. They must be judged entirely on their merit, according to their coherence, accuracy, verisimilitude, helpfulness and other qualities and characteristics entering into them.

The remaining two problems are, however, of great interest to the psychic investigator; and it was accordingly proposed to test these as accurately as the time and facilities permitted by instrumental means.

For the purpose of checking the degree of independence of the voice, on occasion, three microphones were installed; one almost directly in front of the medium, one about eight feet distant from him to his right, the third at approximately the same distance to his left. The three microphones thus constituted a sort of triangle, at one corner of which the medium was seated.

The object of this test was to see whether one of the seemingly "independent" voices might not speak more loudly and clearly into one of the more distant microphones than into the one nearest the medium, which difference in volume and tonal quality might be picked-up in the recording room of the radio station. On theory, if a voice were recorded as being louder and clearer in either of the two distant microphones than in the one nearest the medium (while the medium was still seated in his chair), this would indicate the proximity of the voice to that microphone, and hence, seemingly, a certain degree of "independence" of the voice from the physical organism of the medium.

Unfortunately, owing to the imperfection of the technique available, it was found impossible to test this question with any degree of accuracy. Three separate control-boards should have been provided, instead of only one, allowing adequate comparisons to be made. Various attempts were seemingly made by "Violet" to approach one

of the more distant microphones; but the scant and inadequate evidence available seemed to indicate that the voice at all times originated from a point in space in the immediate vicinity of the medium's body, and hence by inference emanated from his throat. This was at all events the opinion of the radio technician—whose opinion was however admittedly biased by preconceived views.

Notwithstanding the relatively inconclusive nature of these preliminary tests, it was nevertheless felt that more evidence for seeming "independence" was available than was shown by the instruments employed, and that a further case was established here for continued research along these lines, utilizing every available means for checking this interesting phenomenon. The unrecorded and unofficial evidence for this was at times quite impressive.

Regarding the *third* characteristic of Mr. Lacey's mediumship, viz., the psychological characteristics and identities of the personalities allegedly communicating through him, this fortunately lent itself to more accurate determination, insofar as only two sittings can be held to throw light upon its solution.

In the former of these, word-association tests were employed. A special list of fifty words had been compiled for this purpose, containing words which were calculated to "strike" particularly certain personalities "communicating" at the time. The word-responses and time-reactions were recorded on this occasion.

In the latter sitting, a galvanometer was employed for testing the medium's emotional reactions when responding, both during the normal state and when in trance. The galvanometer utilized was kindly lent us by the University of Toronto (Psychology Department) and was manipulated, during the tests, by Miss Salter, under the direction of Prof. Chant—Mr. Turner recording the reactions.

In addition to the word-lists, four questions were asked during the first sitting, and twenty-four special questions during the second.

The object in view in these association-word tests, and in the tests employing the galvanometer, was to study the mental reactions of the various "communicators", and to compare these with one another, and with the reactions of the medium in the normal state, in order to ascertain the similarities or differences between them—thus establishing the degree of mental independence one from the other. These tests are well known to psychologists, and have been elucidated in full in *Bulletin I* of the American Psychical Institute. It must be understood, of course, that a long series of tests of this character would be necessary in order to arrive at any definite conclusion. The limited number of trials possible with Mr. Lacey, owing to the limited time, must necessarily be considered merely indicative and tentative in character.

In the word-association tests, the subject is requested to reply to the "Stimulus Word" read to him as quickly as possible and without thinking, in order to obtain his free associations. Inasmuch as these differ with different individuals, approximate "personality patters" are obtained in consequence. The length of time taken in any response is checked by means of a stop watch. If there is a wait of more than three seconds or so, this indicates an internal (subconscious) resistance to the word, due to inner conflict; and when this is protracted it indicates what is known as a "blockage". This shows inner turmoil and emotional disturbance.

The galvanometer, popularly known as the "lie detector", was employed to ascertain the degree of emotional disturbance aroused in the subject when any word or question was put to him. The greater the emotion the greater the swing of the needle on the instrument. If, therefore, in response to some question, the subject answered "yes", while the machine said "no", there would be evidence that the whole truth was not being spoken, or that something was being suppressed.

These preliminaries being understood, we may proceed to

the word-tests and questions asked the medium, and the various purporting communicating Entities.

As to the Stimulus word list: Mr. Lacey answered this twice; while his controls, "Dr. Johnson" answered twice, and "W. T. Stead" and "Tom Shaw" replied to it once each. There are therefore five sets of answers in all. Some of these words (e.g., light, lamp) might be expected to have a peculiar significance for the control "Edison"; others (e.g., book, ship, voyage) for "W. T. Stead", (in view of the fact that he was drowned on the *Titanic*); others, again (e.g., Basra, guru) were intended to elicit the degree of familiarity with Oriental and esoteric teachings—in view of the teachings of the "White Brother". (*Basra,* of course, is a city in Asia Minor, and the alleged birth-place of "Uvani", Mrs. Garrett's control; while *Guru* is a spiritual teacher). Other words, such as woman, kiss, family, etc., might be expected to elicit general emotional responses; while words, such as false, anxiety, fear, etc., might be expected to arouse emotional responses in the medium, were his mediumship not altogether genuine.

It is to be noted, in passing, that the majority of Mr. Lacey's controls are Englishmen, as he himself is. Stead, Tom Shaw, King George, Dr. Johnson, Lawrence of Arabia, etc., are all English. Edison is a sort of universal character, while the identity of "Violet" and the "White Brother" must of course remain to some extent conjectural.

While the complete lists of reactions are of course preserved, only a brief selection from them is quoted here, for the sake of brevity. A few comparisons and words of comment are however in order.

The replies of "Tom Shaw", Lancashire miner, appear to be remarkably consistent and characteristic throughout. They display a fund of humor and novelty of viewpoint not disclosed in any of the other replies. Were he actually there in person, these are certainly just the *sort* of replies one would expect. If subconscious fabrication, it is a remarkably clever and consistent one. The replies of the

medium are quite dissimilar to these—though agreeing fairly well with themselves, and the same may be said of the responses of "Dr. Johnson".

The word "guru" was seemingly unknown to all the communicators except "Dr. Johnson", who replied "tall" and "teacher". If the stimulus word had been understood as "grew", on the first occasion, this would be intelligible. On the second occasion the reply was given correctly.

In reply to the word *people,* "Tom Shaw" responded with "I'm one of them", Lacey with "folks" and "crowds", "Dr. Johnson" with "Very dear to me," and "variety", while "Stead" replied with "curiosities"—a typical and characteristic response!

It is curious to note that every one of the communicators interpreted the stimulus word "dear" as though it were "deer".

As to the *reaction times*: in the case of the miner, "Tom Shaw", certain "blockages" were noted in the words voyage, green, rich, friend, abuse, anxiety, house, kiss, angry and fall.

In the case of the medium: on the first occasion, blockages on the words light, friend, pray, month, fear, door and love; and, on the second occasion, on the words guru, false, month, and frog.

In the case of "Dr. Johnson", on the first occasion, on the words custom, strand, family, friend, month, glass, take care, sad, abuse, marry, and love; and, on the second occasion, on the words woman, June, family, dear, house, ship and fall.

In the case of "W. T. Stead", on the words woman, false, friend, pray, month, head, memory, marry, cook, stem, despise and love.

It is interesting to note that every one of the personalities was blocked to some extent on the word "friend", and practically every one of them on the word "month". The "Dr. Johnson" personality seemed always to resist the stimulus words dog and fall.

The greatest "blockages" which were noted in Lacey's own replies were on the words light, friend, month, fear, door and love (on the first occasion) and Basra, guru, false, month, and frog (on the second occasion). These waits might undoubtedly be interpreted in various ways.

Coming now to the galvanometer deflections, on the word-list: marked emotion was aroused in Lacey on the words Basra, false, green, meeting, strand, friend, marry, dance, anxiety, kiss and ship. (The most noted of all on the word kiss). It is interesting to note that relatively small deflections were noted on the words fear, light and take care, which on the theory of fraud should have elicited strong reactions. This fact certainly tells in favor of the medium.

More striking than the galvanometer deflections on the words, however, were those on the list of leading questions, which will be summarized presently.

Following the word-lists, four questions were asked several of the communicating Entities, selected from the "Thurstone Attitude Scale". These questions were also asked the medium when in the normal condition. The questions and the replies of the various entities are listed below:

1. *What is your opinion of the theory of evolution?*

"W. T. Stead": The theory of evolution. I think that has been fairly well established. I think modern indications point to its reality about one's life.

"Dr. Johnson": Evolution? Well, I think the theory can almost be called fact. I mean from your point of observation; but I feel evolution is going on in everything—animate and inanimate life—continually and constantly. The whole of the Cosmos is evolving toward the Ultimate, and it is a gradual evolution of all life, and everything.

"Woman Control": Well, I do not think that I want to accept the fact that we come from monkeys. There

may be evolution. I certainly had a lot of surprises in my life, and that would not be any more surprising than many I have had; but I would not like to believe that.

"Tom Shaw": Explain it to me. . . . Well, it seems I heard something about it. But I don't know. It means something; I don't know what.

2. *What is your opinion as to the treatment of criminals?*

"W. T. Stead": Yes. I feel that criminals should be treated not too kindly because I think punishment should be meted out for a wrong done; but I think they should also be taught the better manner of conducting themselves with society in all ways. There should be schools of education for them.

"Dr. Johnson": I suppose criminals ought to be punished all right. I suppose they do that still.

"Woman": Well, poor things, I think they should be treated kindly. I think if they have done any wrong perhaps they could not help it. Perhaps there were other circumstances that drove them to do something that they did—and I think they are horribly treated myself.

"Tom Shaw": Well, if there's somebody that's done something wrong I think they should be punished all right.

3. *What is your attitude toward birth control?*

"W. T. Stead": I feel that in birth control there are two sides to that question, and I think each one can point, well, to a justification of it. Yes, according to the family means. And, of course, looking at it from a religious point of view, it does seem one is interfering with nature and the natural outcome of a union.

"Dr. Johnson": Well, I think it is all right so long as it has not reached that particular stage where the

entity has become a life—soul life I mean. Then of course, it is against all laws.

"Woman": Well, I brought up a number of children myself and I do not think it is right. God gave them to us and I do not think they should be prevented.

"Tom Shaw": No, I never tried birth control out like that. It seems I "lost control"!

4. *What is your attitude in regard to Sunday observance?*

"W. T. Stead": From the standpoint of religion I think Sunday has been instituted particularly for the hard working man. I think it should be a day of rest and a day when that man can enjoy the pleasures available.

"Dr. Johnson": Sunday? Well, I think it is quite necessary . . . the observance of Sunday.

"Woman": Yes, I do believe this though—that there should be some different method in regard to Sunday, in view of what I found myself. That is as far as my religious tuition goes. . . .

"Tom Shaw": Well, I don't know. Talking about Sunday I think people should dress up in their Sunday clothes on Sunday. And it seems the only time a fellow seems to have a chance to get a girl; and I think it should be kept, if only for that.

To these same four questions the medium (normal) replied:

1. *Evolution.* Well my theory of evolution is—I think I can believe in evolution. I think science points out many truths of evolved life from the smaller life to the larger life and, in its varied branches, through the larger life. I have no more knowledge about it.

2. *Criminals.* Well, I do not believe in capital punishment, because capital punishment to my knowledge only

releases the individual life to further activity, shall we say. Is that enough? I do not know that I have any other theories.

3. *Birth Control.* Yes, I think birth control is justified.
4. *Sunday Observance.* No, I do not think it should be strictly enforced. . . . It should be left to one's individual choice.

The interesting differences in point of view, in the above, will at once be apparent.

Coming now to the list of questions which were asked Mr. Lacey, in the normal state, when he was attached to the galvanometer: The questions and his replies are given below. Time and galvanometer reactions will be briefly discussed later.

Questions and Replies

1. *Are you willing and anxious to submit yourself to the galvanometer tests?*

   That is my honest opinion.

2. *Do you believe the machine can register whether or not your statements are true or false?*

   Yes, I do.

3. *Are you aware that many mediums produce their phenomena fraudulently?*

   Yes, very much so.

4. *Do you know, personally, of such cases of fraud?*

   Hearsay only; not personally participating.

5. *Do you believe that some mediums are "mixed cases"? That is, they produce genuine phenomena but will also trick when the necessity or occasion arises?*

   Yes, I think so, when dependent on producing something.

6. *Do you believe your own mediumship to be entirely genuine?*

I wouldn't be here if I didn't.

7. *Do you think the fraudulent production of phenomena is ever justified?*

   No.

8. *Are you anxious for conclusive proof of the genuineness of your own phenomena?*

   Very much so—for others concerned as well as myself.

9. *Do you believe "Violet" to be a genuine spirit control of yours?*

   Yes, very emphatically.

10. *Do you believe the "White Brother" to be a living spirit entity?*

    Yes.

11. *Has "Violet" ever told you or your sitters things that were not true?*

    I believe she has made errors.

12. *Do you believe that all the Entities who claim to communicate through you are without doubt the persons whom they claim to be?*

    No; not without doubt. They may impersonate on occasion.

13. *Are you familiar with any fraudulent methods of producing physical phenomena?*

    No.

14. *Are you concentrating at this time on mental phenomena, that is messages, or on physical manifestations?*

    No; absolutely normal so far as I know.

15. *Why did you give up the production of physical phenomena?*

    Seems to have taken its own course.

16. *Do you think your subconscious mind can fabricate the characters communicating through you?*

No. But I think perhaps sometimes knowledge from my subconscious mind can be used by the entities.

17. *Have you ever been tempted to produce physical phenomena that were not supernormal?*

Not at any time.

18. *What do you think of the general character of the phenomena shown at spiritualistic camps?*

I reserve my opinion; don't express my views.

19. *Were you ever connected in any way with such a camp? When?*

No; but I have been to Camp, about three years ago.

20. *Are you so connected with any camp now?*

No.

21. *What was your experience with camp work in general?*

Difficult to analyze. There are all kinds. They are centers for occult and spiritual interests.

22. *Do you believe, and are you convinced beyond doubt, that the following Entities do actually communicate from the beyond through you as an instrument?*

a. Lawrence of Arabia? . . . Yes, definitely.
b. King George? . . . . . Hard to say; have concluded so.
c. Thomas Alva Edison? . . Yes, definitely.
d. W. T. Stead? . . . . . Yes.
e. The Master? . . . . . Yes, apparently.

23. *In the realm of physical phenomena, do you obtain genuine manifestations of the following?*

a. Psychic light? . . . . . Yes.
b. Movements of objects? . . Yes.
c. Materializations? . . . . . Yes.
d. Apports? . . . . . Yes — not for some time now.

e. The direct voice?..... Yes.

24. *After you are in trance, are you able to influence the communications coming through you? If so, to what extent?*

I don't even know where I am.

These were the replies to the questions, as asked.

As to the time reactions: these were all prompt—well within three seconds—so that no significant time was occupied in replying to them.

Regarding the galvanometer deflections: A definite emotional reaction was certainly elicited by nearly every one of them—which might be expected on any theory. The largest deflections were noted on questions 12, 16, 18, 20, 22 a and 22 b, and 23 a, b and d. Questions 6, 8, 11, 14, 15, 17, 21, 22 c, d and e, and 24 also excited fairly strong deflections—not indicating deceit however, but rather emotional tone.

It is interesting to note that two of the greatest deflections were noted in connection with the questions asked as to spiritualistic camps, and not the medium's *own* phenomena. The greatest galvanometer deflection was noted when the question was asked as to psychic lights, which the medium very rarely obtains. While marked deflections were undoubtedly obtained in connection with the replies in answer to the very pointed questions concerning possible fraudulent production, these were not nearly so great as those noted in connection with other questions—such as the Camp Phenomena; and, in questions concerning the medium's opinion of his own honesty, the deflections were relatively small—indicating unemotional and unblocked replies.

His responses were prompt, straightforward and seemingly actuated by a desire to tell the truth as nearly as he could under the circumstances. He was, frankly, placed in a difficult position—"on the spot", as the saying goes. Under the circumstances, one seems justified in arriving

at the tentative conclusion that the medium acquitted himself surprisingly well, all things considered, and that his replies indicated a fundamental honesty, as borne out by the galvanometer and time reactions, as well as by the character of the replies themselves.

While, therefore, it would be premature to conclude, from this preliminary study, that the accuracy and integrity of Mr. Lacey's mediumship had been borne out by this series of tests, one would certainly be justified in concluding that no indications of conscious fabrication were discovered—and that the tests thus far conducted tended rather to emphasize his sincerity, willingness to cooperate, and the certain need for further scientific tests along these and other lines, with a view to determining the origin, nature and significance of the remarkable phenomena witnessed in his presence.

Survey and Comment

Miss Dorothy Thompson's column of Monday, May 10, 1939 in the New York Herald Tribune was entitled *The World of To-morrow.* Miss Thompson says that the world of to-morrow will be a continuation of the world of to-day, but that the world of the day after to-morrow will be a new world in which men will have learned that big cities, big bridges and big warships are not the primary business of man upon earth. In this brave new world, the development of a finer race by systematic training in courage, generosity and social sensibility will be the goal of all:

"There will be intensified interest in personal philosophy and in religion; many dogmas will pass, but speculation on the soul will be encouraged and belief in the soul will be general. The education of the soul will be fostered and faith will be integrated with reason and supported by the findings of pure science . . . The fear of death and anything after death will disappear. Death will be accepted as a fact of ever continuing life."

Not only has Miss Thompson written a very fine essay, but the fact that she is able to publish such ideas in a syndicated column that reaches seven million American readers is certainly significant.

* * *

An account by Elizabeth Marable Brennan, LL.D., of her visits to Theresa Neumann, the contemporary mystic, who suffers the stigmata and the crown of thorns every Friday, has been published in a little booklet by the Paulist Press. Theresa Neumann has a history of miraculous happenings. She lives in a village called Konnersreuth, Bavaria. When she was twenty years old, a fire broke out in the village, and Theresa was stationed at the foot of a ladder to pass buckets of water to others above her. After two hours, the strain became too much for her and she fell, seriously injuring her spine. Almost complete paralysis and total blindness followed for a period of five and a half years. Although not a nun, Theresa was so fanatical a religious that she would not pray to be cured. On the day of the Beatification of Theresa, the Little Flower, the Saint appeared to her in a vision and asked if she did not want to be cured. She replied only if it was God's will. Whereupon, her sight was suddenly restored. From 1923, when her illness began, until 1927, only liquid is said to have passed her lips. And since that time she has even ceased to drink. The story is that she was sorry for a young seminarian who could not become a priest because he suffered from a serious affliction in the throat. She prayed to the Lord to be allowed to suffer the affliction in his stead so that he might continue his studies. He was cured, but since that time she

has apparently lived entirely without nourishment of any sort. Mrs. Brennan describes Theresa's mystic experiences thus:

"Each Thursday from midnight until Friday afternoon on all ordinary Fridays of the year, she reviews the scenes of Our Lord's Passion and suffers with Him in every phase of His agony. On what she terms 'joyful Fridays' she doesn't visualize the sufferings of Our Lord, but the happy and glorious mysteries of His life, and His Blessed Mother's, pass in succession before her. These happy Fridays occur from Christmas to Septuagesima, and from Easter to Pentecost. Thus during sixteen weeks of the fifty-two, her experiences are joyous; while during the remaining thirty-six, she participates with Our Saviour in the agony of His Passion and Death.

"He has given her the stigmata on hands and feet. Over her heart is a deep wound from which the blood flows profusely, saturating her white night clothes. Around her brow are the wounds of the crown of thorns, the blood from which soaks through the headcloth she wears. From her eyes, drop by drop, black blood streams, forming two small rivers that blot out her vision and make her an agonizing sight to behold. These paroxysms continue at intervals of from ten to fifteen minutes, from midnight Thursday until Friday afternoon between two and three o'clock. After each paroxysm she falls back as one lifeless; and during this semi-conscious state the visions of Our Lord's Life and Passion pass before her. There are usually members of the hierarchy present upon these occasions of her suffering who are privileged, when consciousness returns, to question her about her visions.

"It is said that at this time she can reveal thoughts of the innermost soul of the questioner, can prophesy, and her descriptions of the life and actions of Our Blessed Lord, His Immaculate Mother, and of their associates, are amazing. She repeats the sayings of those she sees in her visions and the language used is Aramaic, not one word of which she knows under ordinary circumstances . . ."

Mrs. Brennan paid a visit to Theresa Neumann and saw the stigmata and the agony herself. She describes the stigmata as "a black scab that had the appearance of the head of a nail; it seemed to pierce the flesh which was drawn back and flecked with blood. Below the surface the raw flesh was visible. The palm of each hand seemed dug out; vivid, red wounds, which formerly bled profusely during each Friday's agony. At that time they were covered with a transparent film like cellophane, as a protection, which enabled her to attend to her various household and church duties." Mrs. Brennan's husband also saw the wounds. He was a practicing physician for eight years and Mrs. Brennan quotes him as saying that, in his opinion, had the wounds not been of miraculous origin, gangrene would have set in within a few weeks. The condition had already

existed for ten years at that time; the tissue remaining perfectly healthy, though raw and sometimes bleeding.

There are a great many more stories connected with Theresa Neumann's miraculous cures, mystic experiences and psychic faculties, too long to recount here. However, Mrs. Brennan adds one story that is of especial interest. It concerns a mother-of-pearl rosary that Theresa Neumann gave her. After Mrs. Brennan returned to America, she used it daily and one day in August, 1933, she unfolded it from the handkerchief in which she kept it to find that six of the beads had turned blood red. They were in the third decade which in the recitation of the sorrowful Mysteries is the decade of the Crown of Thorns and corresponds to the six deep wounds that Theresa Neumann suffers on her forehead during her Friday ecstacies. Mrs. Brennan realistically states that she at first thought that she might have got rouge on the rosary and carefully washed it. The color, however, did not wash off. She then concluded it was an optical illusion—the result of tired eyes. The next day the beads were once more white but some months later the phenomenon reoccurred. This time the change in color was seen also by her husband and a Protestant aunt. On a third appearance, she was travelling to a convention and the rosary with the reddened beads was seen by a priest and several others. It faded soon afterward changing from red to pink and finally to the original mother-of-pearl.

It is impossible to make much comment upon these curious phenomena. They certainly seem past belief, yet many renowned churchmen have witnessed Theresa Neumann's ecstasies and declare them authentic supernormal occurrences.

* * *

Another case of unaccountable marks on the skin has been reported recently in the press. The victim is a Mrs. Jacqueline Thomas of Windsor, Ontario. The marks, which are in no way connected with a religious belief, appear during Mrs. Thomas's sleep on three nights of each week, though it is not certain which nights they will be. They resemble those of Eleanore Zugun in general character and the poltergeist theory has been suggested. The medical profession is of the opinion that they are the result of some kind of nervous disease though they cannot diagnose it exactly. Mrs. Thomas's hands are bandaged, needless to say, when she goes to bed and it does not seem to do any good if she sleeps on the floor or away from home. The theory has also been brought forward that her late father-in-law is responsible. He was a full blooded Indian chief and apparently disapproved of his son's marriage to a "pale face".

It is far more likely that there is some quite simple explanation for Mrs. Thomas's skin disfigurements than for the religious phenomena of Theresa Neumann.